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The Terrible Meek

BY ALBERT EDWARD DAY

CHARLES RANN KENNEDY wrote a powerful one-act play entitled "The Terrible Meek." It is a drama of Calvary. There are only three characters: a soldier, his captain, and the mother of Jesus. The captain and the soldier have nailed Jesus to the cross, have watched his dying agony, and have finished him with a thrust of the spear into his heart. The crowd has departed. Darkness deeper than night has enveloped the hill. The captain and soldier are uneasy over what they have done. Neither of them knows any reason for it, except that they were ordered to do it and they did. That is a soldier's duty—"theirs not to reason why, theirs but to do and die." Behind their ghastly deed was a series of such duty-performances. Pilate did his duty by Rome; the Sanhedrin did its duty by the High Priest; the High Priest did his duty by the law. Each one of them did his blind, unexamined, conventional duty.

But something about Jesus broke the spell of routine duty with the captain. "It doesn't seem to be love or neighborliness or pity or understanding or anything that comes out hot . . . from the heart of man. Duty! Duty! We talk of duty. What sort of devil's duties are there in the world . . . when they lead blindly, wantonly, wickedly to the murder of such a man as this?"

So he turns from heartless duty to the heart broken on Calvary, surrenders his own heart to it, refuses to continue his blind obedience to Caesar's behest. And he says to the mother of Jesus: "We stretch out our hands to possess the earth—domination, power, glory, money, merchandise, luxury—these are the things we aim at; but what we really gain is pest and famine, grudge labor, the enslaved hate of men and women, ghosts, dead and death-breeding ghosts that haunt our lives forever. We have lost both the earth and ourselves in trying to possess it." And he adds with conviction: "Something has happened up here on this hill

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today to shake all our kingdoms of blood and fear to dust. . . . The meek, the terrible meek, the fierce, agonizing meek are about to enter into their inheritance."

WHAT PACIFISTS ARE NOT

There are increasing numbers who believe that Christ and his cross represent the only way to achieve justice and freedom and peace. They are called *pacifists*. Do not let the word confuse you. They are not neutrals; they distinguish clearly between right and wrong, between tyrant and democrat, between aggressor and victim. They can even draw a fine line between the older British and French imperialism and Germany's revolution of nihilism. They are not indifferentists, merely saying, "What goes on in Europe is no concern of ours. As long as our shores are not menaced, what do we care?" They do care. Their hearts have bled over Ethiopia and Spain, China and Czechoslovakia and Poland. They believe Hitler's triumph would be a disaster to civilization. They are not passivists "supinely acquiescent in high-handed wrong," surrendering precious values to anyone who challenges, bowing the knee to tyrants, taking agression without protest. They do not propose that lovers of justice and liberty and decency and humanity should turn the world over to any lying, sadist gang of hoodlums anywhere. They do not believe that history should be a succession of Munichs—"if at first you don't succeed, fly, fly again." Not Mr. Chamberlain's umbrella, but the cross of Christ is their symbol of hope and power.

The proposal of this type of pacifists is a philosophy first and then an active procedure. They believe that war is wrong. War has often been glorified as a crusade, but most of the wars in history have been not crusades but crimes perpetrated for greed, nationalistic pride, imperialistic ambition, plunder of territory, raw materials and markets. No less a man than Aldous Huxley declared: "The ethics of international politics are persistently those of the gangster, the pirate, the swindler, the bold, bad baron." War has been the chief reliance of such politics. Even when war has been waged for justifiable ends, the means have corrupted the ends. The treaty of Versailles was the natural outcome of four years of terror and lust and murder.

THE POLICE FORCE ILLUSION

There is no comparison between armies in wartime and a police force. Police are nonpartisan instruments of law; armies are ex-parte contestants in a struggle which knows no law. The police arrest, or at worst kill the criminal; armies slay innocent women, children and civilians. Police hale the offender into court where in an atmosphere of judicial calm his case is tried according to law; armies cannot arrest war instigators and cannot bring whole nations to trial. If armies compel an armistice, there is no court into which the disputants can be haled, or in which the accused can be fairly tried. The accuser, if victor, is both prosecuting attorney, judge and jury.

Equally false is the frequent comparison between a man defending his wife against an assailant and armies on the rampage. The husband, even if he kills the assailant, does not kill the assailant's wife or children or innocent neighbors. He does not upset the economic or industrial life of a whole city or state. He does not destroy liberty, his own and his neighbor's. He does not fill the community with lies and hate. Nor does he, in wrath, impose damages against the assailant's children and grandchildren to the third and fourth generation. He does not compel all the rest of the community to arm itself with guns lest he turn on them next. Armies do all of that and more.

WAR AND PREPARATION FOR WAR FUTILE

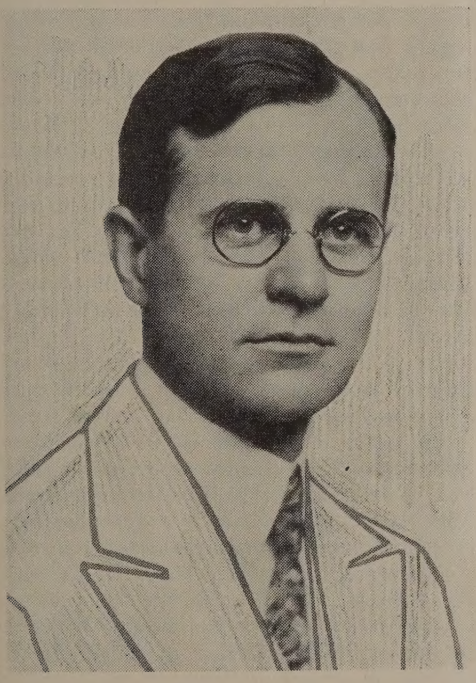
These pacifists believe that war is futile. That argument was presented last week, and I shall not repeat it now. I can take time only to quote what Premier Daladier wrote in an appeal to Hitler: "If French and German blood should flow again as it did twenty-five years ago in a still longer and more murderous war, then both nations would fight in confidence of victory. The victory, however, would be only destruction and barbarity." That is the terrible judgment upon war—"only destruction and barbarity" for victor and victim alike—the very quintessence of futility!

Do you remember the very last moment of the picture "All Quiet on the Western Front"? A German soldier in the trenches, still carrying in his heart a love of beauty, spies a butterfly just outside the horrid shelter. He reaches for it, and that moment a bullet from the trench opposite finds its mark. You see the hand that was reaching for beauty relax, turn over, grow limp—and you know the boy is dead. That is war! Millions of men like you and me, knowing no better, following their leaders, reaching for some butterfly of happiness and justice and peace, but finding only a bullet; seeking beauty, discovering only death!

These pacifists believe that preparation against war only creates the psychology which makes war inevitable. Over and over again we have heard in recent days, "America must build an army and a navy so strong that no one will dare attack her." Of all the fatuous hopes that have ever been indulged, that is the most fatuous. Strong armies and navies do not intimidate, they only irritate. For the armament that you think guarantees your security denies security to the other fellow. You may protest your peaceful intentions. You may declare that your armament is only for defense. But your protest is never convincing. The other fellow hears what you say, but he sees what you do. Actions speak louder than words with him. He therefore arms too. If he cannot alone stack arms against yours, he will seek allies to balance your power, and then you have the old balance-of-power game and the consequent power politics which perpetually keep Europe on the brink of war. Armaments do not guarantee security. They only create the fears and suspicions which destroy security and sooner or later lead to war. If history proves one thing, that is it!

These pacifists believe that the one adequate defense against enemies is to abolish enemies, not by destroying them but by making them your friends. That can be done only by creating confidence in your own friendliness, your own passion for peace, your own inflexible purpose to be just and generous, your own understanding of others' needs, your own desire to cooperate with them in building a world where they and you alike may have a chance for a decent human life.

They believe that can be accomplished only by reduction of armies and navies to the level of police power; by willingness to confer about raw materials and territories and markets and boundaries and tariffs;



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by relinquishment of that extreme national sovereignty which insists on being absolute judge of its own rights and claims; by consent to submit disputes to some international court. Mere treaties of peace are inadequate. Peace action is demanded based on a recognition "that the existing status has no inherent sanctity, since the world is a living, changing organism, but that change can and should be consistent with basic human rights."

NONVIOLENT RESISTANCE—HOW IT WORKS

But the real pacifist does not stop there. If he did he would not be a realist. He does not live in a world that has disarmed or has shown its willingness to revise the status quo and to meet the legitimate demands of underprivileged peoples with territorial and economic adjustments. He lives in an armed, selfish, rigid world where there is glaring injustice and where there are bound to be conflicts, as those who are impoverished struggle for a share in the world's goods. What does he propose should be done in such a world? What would he have a wronged, attacked, invaded, but peace-loving nation do?

Suppose Mr. Hitler and Mr. Stalin should conquer and divide Europe and then drunk with success swarm the Western hemisphere? What would the pacifist have America do? He would recommend not surrender, but resistance—nonviolent resistance! Instead of poison gas, vigorous protest against invasion and tyranny. Instead of cannon, courageous refusal to harbor the invaders, to obey their commands, to turn over to them commerce and industry and the machinery of government. Instead of war, words backed by conviction and action. Instead of an effort to kill, an attempt to conciliate and to convert. Instead of annihilation of the aggressor nation, an appeal to their better nature, and if invasion continued and tyranny waxed hot, a willingness to go to jail or to the concentration camp in persistent noncooperation with the enemy and in unsuppressed loyalty to American ideals and to Christian practices.

Americans would suffer in such a program, to be sure. Americans would fill jails and concentration camps. Americans would be stood up against the wall and shot. But do not forget that Americans would suffer if we went to war. They would be taken prisoners. They would be slain by thousands on the battlefield. American women and children would die in multitudes in bombed cities. Once armies are set in motion by a nation believing itself defrauded, a nation deceived by censorship and lashed into fighting fury by propaganda, there can be no stopping those armies, except by suffering and death. The pacifist knows that a price must be paid for peace and freedom.

KILLING TO MAKE MEN FREE

But he wants the price paid to purchase peace and freedom. He wants suffering and death to be effective. He wants them to be clean. If anybody must die, he believes it better to be the killed than the killer. He is determined that he will not be one to bomb babies in the cradle and women in the kitchen.

What he proposes is a very definite loyalty to all the values of civilization and Christianity, an immovable determination that those values shall be preserved, a willingness to suffer and die for their preservation, a faith that suffering and death, endured rather than inflicted, are the way of the cross but also the way of redemption!

During the last war American audiences, assembled to support war aims and foster the sale of liberty bonds, often sang those lines from the "Battle Hymn of the Republic": "As he died to make men holy, let us die to make men free." They seldom realized the utter contradiction between what they were proposing to do and what Jesus did. If they had sung the truth instead of a rhapsody, this would have been their refrain: "As he died to make men holy, let us *kill* to make men free." That is what war is—killing. And the pacifist's contention is that killing does not make men free; it enslaves both the killed and the killer. We killed to make men free in 1914-1918, but we only bred new tyrannies and fastened new

dictatorships on the world and necessitated another war which is already turning England and France into wartime dictatorships and threatening us with the same fate.

The pacifist cannot imagine Jesus behind a machine gun or pushing a bayonet into another man's breast, or at the wheel of a bomber dropping death upon the innocent. The pacifist knows that we are not Christ. He had a vocation which is not ours. In him there was an absoluteness of character which no mortal among us shares. But the pacifist is sure that when Christ went to the cross, when "being reviled he reviled not again," when "being persecuted he threatened not but committed himself to him that judgeth righteously," he pointed the only way to the triumph of truth and righteousness. Only a kingdom built on love and sacrifice can endure. The cross and not the sword is the nation's surest weapon of defense. The cross does not conquer enemies; it ends enmities. Nothing but the death of enmity can be the birth of peace.

AN EXAMPLE FROM HISTORY

Has anything like this ever been done? It sounds fantastic, doesn't it—like one of those ideals which are so remote from reality they are not worth considering, like the dream of a dreamer who will never be under the necessity of testing his dreams by his deeds? Have you ever heard of Deàk? Franz Josef, emperor of Austria, attempted the subordination of Hungary. War would have been lost before it began, Hungary was so weak. But Francis Deàk aroused the nation: "Woe to the nation which raises no protest when its rights are outraged. The nation which submits to injustice and oppression without protest is doomed." He exhorted the people not to resort to violence. He organized a scheme for independent education, agriculture and industry. He urged Hungarians to refuse to recognize the Austrian government in any way and to carry on a boycott against Austrian goods. When the Austrian tax collector came the people did not beat him; they simply refused to pay. When the Austrian police seized their goods, no Hungarian auctioneer would sell them. When an Austrian auctioneer was brought on, the Hungarian people refused to buy. The government found it would have to import both auctioneer and buyers—a process more costly than profitable. Austria sent in soldiers, but the soldiers after trying to live in houses where everyone despised them protested strongly. Austria declared the boycott illegal, but the Hungarians continued to boycott. Austrian soldiers filled jails with Hungarians, but to no avail. Prisoners were released and partial self-government given, but Hungarians insisted on their full rights. In retaliation the emperor decreed compulsory military service, but Hungarians refused to obey. At last the emperor gave up and Hungary's constitution was won.

The complete story of this and other nonviolent campaigns waged by Mr. Gandhi in South Africa and in India are told in Gregg's *Power of Non-Violence,* which I urge you to read. They have demonstrated that moral power is more than a match for military power; that a people who have faith in their cause and in the human nature of their opponents and in God can wield a force greater than that of arms; that the spirit that can suffer is a more powerful champion than the sword.

ADVANTAGES OF NONVIOLENT RESISTANCE

This is not a policy of weakness, but of strength. It requires all the military virtues—courage, endurance, discipline, sacrifice, and it accomplishes results which are beyond the power of military strategy.

It takes a far less fearful toll of human life. If there is any killing, it is done by the aggressor alone. And because he is a human being, he cannot go on killing people who are not harming him. The success of this strategy is epitomized in the assertion of one of the Indian police when their fierce onslaught failed to frighten Gandhi's followers and to provoke retaliation. "You can't go on hitting a blighter when he stands up to you like that." Even Lenin with all the fierce, intransigent philosophy of communism behind him admitted, "It was a hellishly hard task to execute people, ruthlessly to split skulls open." Ten million people lost their lives in the last world war. If France and England had adopted a policy of nonviolent resistance, not a fraction of that number would have perished.

Such a policy rallies world opinion. It is an unanswerable demonstration that the people who adopt it are not aggressors, that they have only a desire for peace and justice, that they believe in the righteousness of their cause. When a nation arms for war and goes to war, there is always a doubt about it from the very beginning. When it kills and destroys in the prosecution of the war, the very passions aroused carry it to ends which cannot be justified. Doubt concerning it is deepened. World conscience cannot be unanimous when armies are in motion because of that from which armies spring and that to which they tend. Sympathetic as we are to Britain, there is pertinence in the question of one columnist who asks, "Are we to underwrite the blunders and stupidities of British diplomacy every twenty-five years?" That question would not be asked if that diplomacy had not been based on a military victory in 1918, and on the possibility of summoning another war to atone for its failures. An armed Britain has the sympathy of a part of the world; a Britain committed to the policy of nonviolence and to such politics and economics as nonviolence could defend, would have the sympathy of all the world. In the long run world opinion is more decisive than war. Witness the frantic eagerness of the fighting nations to persuade the world that they and not their opponents are right!

THINKING WOULD KILL WAR

Such a policy wins the antagonist. It does not conquer; it converts. Frederick the Great, vigorous soldier, said: "If my soldiers began to think, not one would remain in the ranks." When soldiers encounter nonviolent people, they have to think. When they are met with guns, all they have to do is to keep on shoot-

ing. But when they are met with the grit that nevertheless offers no harm, they have to ask: "Why have we been marshaled against such a people? Why are they so resolute and yet so harmless?" Thinking begins and morale crumbles. The Duke of Wellington, another great soldier, confessed, "No man with any scruples of conscience is fit to be a soldier." Conscience can be submerged when the other fellow is trying to kill you—the instinct of self-preservation smothers the voice of the soul. But when the other fellow is offering you no peril, when he meets your blows with kindness and your assault with affirmations of justice and fair play, your conscience inevitably becomes active. That is history. And it is religion. "If thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

'IT IS TIME WE TRIED SOMETHING ELSE'

Non-violence summons both the intelligence and the conscience of the opponent into action, and each of these two great soldiers, Frederick the Great and Wellington, has admitted that no army can hang together when its intelligence and conscience begin to function. Not defeat, but disintegration overtakes it. The passions of war subside. Men become once again human beings instead of fighting animals. And in their awakened humanity is the hope of conciliation and conference and peace!

I realize fully that what I have said this morning will seem to you like an oversimplification of the subject. It is an immense theme with many ramifications. What I have tried to do is not to answer every question involved, but to raise questions in your mind; not to cover the field, but to open the gates so that you might be tempted to enter. The world has tried war a long time. It is time we tried something else. I believe nonviolent resistance is that something. Unless we break the deadly circle of war breeding war, civilization is doomed.

I should like to send you home with a quotation worth remembering and pondering: "Dying for one's ideals with nonviolent resistance is one way to make those ideals live; killing or wounding for the sake of those ideals kills or wounds the ideals as well."

I ONCE knew a worshiper to leave a cathedral with his face alight with an ecstatic glow. The ecstasy proved to be esthetic delight over the beauty of the tints in a stained glass window. I knew another worshiper almost to be carried out of himself by the glorious peals of a magnificent organ. Certainly I should be churlish if I entered objection to any of this. The world is richer because of such sensitive natures, but this kind of worship is compatible with utter indifference to the Christian ethical fundamentals, though my saying so will seem like esthetic blasphemy to many a beauty-loving soul. Still, the development and exercise of the worshiper in the appreciation of beauty is, as far as it goes, clear gain as compared with the vacuous mooning-about which some frequenters of churches today seem to conceive of as worship."

FRANCIS J. MCCONNELL.

A Scandalizing Christ

BY W. HOWARD LEE

MY EYES were arrested by this amazing statement by W. A. Visser 't Hooft in a book I was reading sometime ago: "The fact is that, whether we like it or not, the real Jesus scandalizes us." That astounding declaration sent me to the New Testament. I searched through the Gospels to see what effect Jesus had had on the people of his own day. And to my bewilderment I discovered that, however it may be with us, it was altogether true that Jesus did scandalize, shock, horrify, offend the people who witnessed his life of incredible goodness and heard him set forth his revolutionary teachings.

The sinner and the saint, the publican and the priest, patriot and prefect were alike scandalized by what they saw and heard in him. He upset the comfortable order of men's unholy lives. He pierced the complacency of those who had become content with injustice and wrong. He disarmed the pious religionists with his searching insights, laying bare their hypocrisies. And he called on all men everywhere to repent, saying that the Kingdom of God was at hand. He troubled their consciences, revealed their selfishness. He showed men how little they were and how big they must be to inherit the Kingdom of Heaven. And so they were offended in him. They wanted to get rid of him. He *was* a scandalizing Christ.

JESUS' DANGEROUS POPULARITY

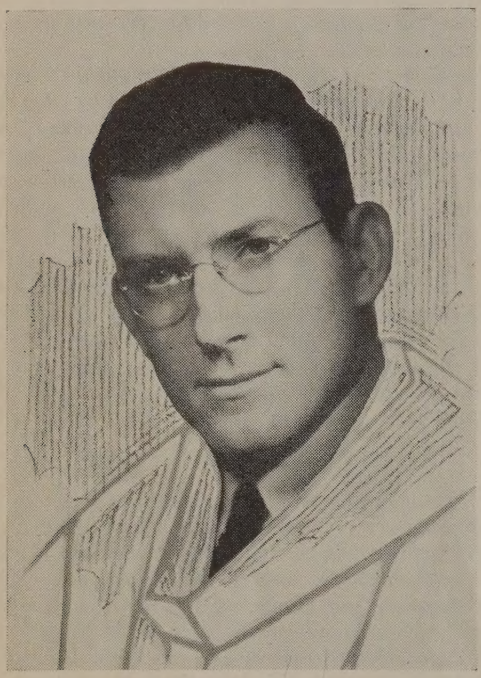
The religious authorities recognized in him a threat to their power and prestige. By his amazing popularity he might win the multitudes from them. People came by thousands to listen to the teaching of this One who "spoke to them as one having authority." He welcomed publicans and sinners. He made himself one with them. He had not come to call the righteous but sinners to repentance. To them he held out hands of healing and help; to them he spoke words of health and hope. "And the common people heard him gladly."

It was this that gave the authorities so much concern. Here was a man who was captivating the masses; he was filling their minds with dangerous thoughts, and he must be dealt with. He had set himself against their empty traditions and had once more made faith a living thing. They saw him feed the hungry and heal the sick; they heard him pronounce forgiveness of sins and preach the good news to the poor. And they asked him the meaningless question, "By what authority doest thou these things?" "The Pharisees were offended." They were *scandalized* by him.

Jesus loved his people and their country devotedly. But the patriotic zealots were also offended in him. Sholem Asch in his imaginative portrait of *The Nazarene* shows us a Christ who was a loyal son of Israel; one in whose bosom an understanding heart of love beat for his nation, and beneath whose disregard for tradition was a stalwart faith in the spiritual and moral heritage of Israel. The zealots were sure that in Jesus of Nazareth they had found the leader who would lead

them to a nationalist triumph over their hated Roman oppressors. He gave every promise of being a suitable choice as spiritual successor of the victorious Maccabees: the masses followed him with unbounded enthusiasm; he had unbelievable power; and he was unquestionably loyal to Israel's God. And so they plotted to make him their leader—take him by force, if need be, and crown him king. But he would have no part in their schemes; he escaped from them into the mountain. He refused the way of force and they were "offended at him." He scandalized his country's patriots.

But he scandalized the men of empire no less. The Roman authorities looked on the popular young prophet



W. Howard Lee

with suspicion. Might he not turn out to be a dangerous political threat? It was not difficult to convince them that something ought to be done with this trouble maker. But when they examined him they were no longer suspicious or afraid of him; they were amused instead. "My kingdom is not of this world," they heard him say, so they knew that he could not be a real danger to them. "Resist not evil. . . . Love your enemies. . . . Do good to them that hate you," were sayings of his. This, then, was no dangerous political radical but only an impractical, otherworldly dreamer. And they were scandalized.

COMMON PEOPLE SCANDALIZED BY JESUS

It was not long until the common people, too, were offended at him. He had fed the multitudes, healed their sick, caused the blind to see, the deaf to hear, the dumb to speak. He had given new hope to the oppressed and downtrodden. He had cast out demons by the finger of God. But soon they came to feel that there was too much disturbance in it all. Even the common people resented the way in which Jesus troubled the calm of their lives. In one locality the people came and asked him to leave their country, for they were scandalized by him.

When Jesus came to his own home town, his reading of the Scripture in the synagogue created a near riot. His townspeople were "offended at him." They hustled him from their assembly and tried to throw him over the brow of the hill on which the town stood. They were scandalized by this native son who called himself a prophet.

Then Jesus began to talk about his death. The shadow of the coming cross was envisioned by him. But when he began to tell of the death that awaited him in Jerusalem, even his own ambitious disciples were scandalized. It seemed to them preposterous that this man of power and goodness whom they were declaring to be God's Messiah could be thus early and cruelly put to death. Peter reproved the Master for such prophecies. The others remained uncomprehending. But Judas was so scandalized by those words about a cross that he went to the high priests and sold him out. And shortly that multitude of the common people which had sung hosannas at his coming made the streets ring with their cries of "Crucify him, crucify him."

Yes, the Gospels tell the story of a scandalizing Christ.

TAKING JESUS FOR GRANTED

It is hard for us to see how men could have been thus offended at him. To us he is the sublimest figure in all history. He towers above the greatest and the best in our thoughts. He is the one altogether lovely, the object of our purest adoration, our loftiest aspirations. Art, music, literature—all have paid their highest tribute to him. Our creeds pay honor to his name. There is nothing too fine, too noble, too good for us to ascribe to Jesus. He does not scandalize us. We worship him. And the centuries of worship have made us accustomed to him. We take him for granted now. He is so much a part of our life's furnishings that we take little notice of him.

G. K. Chesterton told the story of an architect with a fine sense of the beautiful. He came across a hideously ugly house one day and was so horrified by the repulsive structure that he became almost a nervous wreck. He refused to take his usual walks for fear that he might come again upon that unsightly dwelling. After a time, he devised a plan: he would move into that house and live in it. And when he had made it his home, he went in and out comfortably and never noticed the house again.

Now isn't that very much what we have done with Jesus? We have moved in, made ourselves comfortable, and now we can go about our normal lives without being upset by the harsh demands of a scandalizing Christ. We hear again his gospel of repentance, humility, love and good will, but we have heard it often. And we go right on giving our loyalty and our life to the gospel of pleasure, prosperity and success. We say to him, Lord, Lord, but do not the things which he says.

When we are confronted, as at times we must be, with the disparity between Jesus' way and our own, we quickly find excuses, or we plead a failure of understanding, or we explain away his difficult words. We read his parable of the talents and exclaim, What a gripping story! We hear his story of the prodigal son, and we say, What exquisite poetry! We read again the Sermon on the Mount and are thrilled with its beauty, and we say, What a glorious ideal—too bad it isn't practical! The sayings of Jesus about turning the other cheek and not hating in our hearts are a beautiful pattern for life, but, of course, we would not think of suggesting that we could live by them in this kind of world.

JESUS DOES NOT FIT OUR WORLD!

How true it is that Jesus does not fit into our world! Shirley Jackson Case makes it vividly clear when he writes: "Were he as we know him in his historical career living in America today, we should not elect him president of the United States, or deposit our savings in a bank under his management, or employ him as architect for a city skyscraper, or ride in a taxicab with him at the wheel." In our world we do not think by his patterns; we do not talk his language. As H. G. Wells has eloquently put it, "He is too big for our small hearts."

We cannot fit Christ into our world. Our only hope is to fit ourselves into his world. To whom shall we go for the key to sane living, even survival, in this world of war, injustice, poverty and hate? If our way is right, then he is wrong. If he is right, then we are wrong. We must choose which way we shall go. But if we choose Jesus' way, we must prepare to scandalize: our pride must be turned to humility; our self-seeking must be changed into service; our conflicts must be converted into his peace.

A collector of art treasures visited an old art store in London and, browsing about, he found a stack of old paintings and prints in a neglected corner of the dingy shop. He rummaged carelessly through the pile of worthless pictures until suddenly his trained eyes settled upon a stained and dirty old canvas. All the rest he abandoned quickly and asked the price of this particular one. It was only a pittance; he bought it and rushed to have it cleaned. As the grime and dirt of many a year was washed away the value that the trained eye had seen at first was clearly visible to all. Here was a priceless masterpiece of the Living Christ that had been lost and lay forgotten in a dark, neglected corner!

Oh that we could make such a discovery for ourselves today! Oh that we could clear from his image the dimming haze of accumulated familiarity and prejudice! My soul, go again, take a fresh look at that Jesus of the Gospels, and let him scandalize you to the depths.

NEITHER in family, church nor state can you legislate the millennium. That is why religion will always be the most important thing in the world. It writes its laws in the heart.

HENRY VAN DYKE.

Breadwinning and the Christian Family

A SERMON TO BUSINESS MEN

BY WILLIAM CHALMERS COVERT

A month they were in Lebanon and two months at home. I Kings 5:14.

I THINK I am near the truth when I say that in the mind of many business men nothing is more remote from practical affairs than the pulpit. They feel that by virtue of its aloofness its utterances are likely to be inept and its ideas lost in the clouds. Therefore, for many such men, that moral authority which always relays strength to life in all its relationships and which is supposed to come from the pulpit is often circumvented and made ineffective.

I must in all fairness say that there are a few well grounded reasons for this widespread attitude of business men toward the idealists in the pulpits, the professorial chairs and other teaching centers. So many star-eyed enthusiasts have been called on to prophesy. So many dogmatic conclusions based on inadequate data have been fervently promoted by good men and such harsh judgments without specifications have been entered against men and measures by supposedly truth-telling leaders that this recession of moral authority from the pulpit can be explained.

THE PULPIT AND BUSINESS MEN

But I must say that this suspicion as to a disqualifying aloofness of the pulpit is not fully grounded. Perhaps a few morbid souls unrelated to life and intolerant of its situations and crabbed if not cynical in their unsympathetic preaching may be responsible for this hiatus that separates the pulpit here and there from business men by a wall of distrust or maybe by a thin veil of contempt for its ineffective contacts. But I wish to bear testimony out of years of preaching that the man in the pulpit and the man in the bank or shop or mill, if both have the qualities that make for manhood, are the same men! If they are real men with common sense and human sympathy they see one another's problems and share one another's ideals. A full grown man in the pulpit today is many times more intimate with the affairs and needs of business men than was the minister forty years ago. There is an intelligent mutuality between the right sort of man in the pulpit and the harassed and burdened business man in the pew that never existed before. If we do not find an open and effective message in the pulpit for the moral guidance of a confused world of business men today, then the wrong man is preaching or the wrong man is hearing. With this statement in mind I wish to speak about "The Business of Breadwinning and the Christian Home."

The text carries us into the great forests of cedar and fir in the Lebanon ranges of northern Syria, one thousand years before Christ. According to the records, a joint operation involving an army of expert

woodsmen and a vast output of felled, hewed and dimensioned timbers was under way.

A GIGANTIC TASK

The construction of the proposed temple by Solomon in the city of Jerusalem was an enterprise of such large proportions for that day and called for such elaborate equipment that Solomon was under the necessity of using the renowned skill of thousands of King Hiram's Sidonian craftsmen as well as the best available woodworkers and builders from the meager forests and shops of Judea. The contract called for the delivery at the seacoast by Hiram of a large quantity of selected and prepared cedars and firs in specified dimensions from the Lebanon forests. It further called for the skillful rafting of the finished product in an open sea along a perilous coastline to the port of Jerusalem at Joppa. Involved in this undertaking were 80,000 Syrian choppers and hewers of cedars and firs, also 70,000 burden-bearers for transporting the timbers over twenty-five miles of rugged mountain roadways to the sea. The entire force, totaling 150,000 men, was organized under 3,300 overseers. It was a contract that would today prove interesting in the stone quarries and lumber markets of the country.

The special problem we have in mind emerges in connection with the Judean men employed in the work. Thousands of skilled workmen from Judea doing their part in this immortal building project are under the necessity of working away from home. There are 30,000 Judean business exiles in the lonely forests of Lebanon, foregoing the privileges and obligations of home life in order to meet the obligations in business. It is this group that gives point to this sermon.

It is to a special clause in the contract that I wish to draw your attention. It is a clause in the contract with Hiram drawn in the interest of a sustained morale among the Judean choppers and scalers, hewers and carvers in the cheerless camps of Lebanon. Whatever motives may have been at work, the clause was calculated to effect a more complete functioning of domestic life down in Judea. We shall credit it with the theory that the privileges and responsibilities of home life were supposed to be mutually and equally shared by men and women and that the business in Lebanon was to be organized to make this mutual arrangement possible.

LIFE WISELY DIVIDED

The plan was a simple one so far as these Judean homeless craftsmen were concerned. "A month they were in Lebanon and two months at home." It is this distribution of the time, energy and personal interest of these men between Lebanon and home that gives a moral lesson to this contract. The hard work in the forest took the mind and personality of Solomon's men from home one month, while the privileges and duties of home life brought them back for two months. A month they were in the busy, lonely, money-making camps of Lebanon and then two months in intimate proximity with the responsibilities of home life. A month absorbed in the work of the world, two months in close contact with the life and work of the home. One-third of the time and total powers of brain and personality in the activities of Lebanon contracts and then two-thirds in the morally necessary duties and privileges at home!

Translate the ratio into our own work terminology. Eight hours in the sweat and toil of business under the pressure of every known technique of speed and drive that ambitious men can command in mill and mine and office. Then sixteen hours at home insulated from all the despiritualizing influences of trade, defended against intrusions of commercial anxieties, fortified against preoccupation by the selfish and necessary program of the shop, the bank, office routine and devoted to the sanctifying obligations of the home. "A month they were in Lebanon and two months at home."

In pressing the moral obligations of home life upon modern business men we must be careful lest we seem unreasonable and Utopian, or lest we be accused of not viewing the work-a-day world with due appreciation of its urgent character. Let me therefore pause to pay tribute to Lebanon. Lebanon stands for the routine of labor and the daily grind of business. The modern economic and industrial situation as it affects the life and program of men and homes is fully in mind. It is so obvious and inexorable one cannot forget it.

Try to organize any mode of Christian living in present-day society without recognizing economic conditions or the necessary regime of hard work for everybody and you find yourself in a fool's paradise.

WORK A MAJOR BLESSING

Work and hard work and still more hard work is here and will continue, and ought to continue. It is not only a means of livelihood but it is a moral discipline we need. Business lends seriousness and worth to life. Business responsibility is a great educational process. Work and working together have done more to merge our heterogeneous American social groups into an understanding, unifying fellowship than we will ever know. Work is a major blessing in the development of the race. It is not a curse but a corrective. It was the blessed anesthetic that helped to solace the sorrows of sin in the tragic moral disaster that befell the race in the Garden of Eden. Work has always given to mankind in every age its supreme enthusiasm. Those who work are happy and self-respecting. Idle men and workless men are to be pitied. And so a glorious music has rolled down the years out of the busy Lebanon camps. The ringing axes, the droning voices of the saws, the rhythm of wooden mauls, the swishing and booming of falling cedars, the singing cadences of burden-bearing men—all melt into an everlasting anthem of joy and contentment, the silencing of which has always brought hunger, poverty and sorrow.

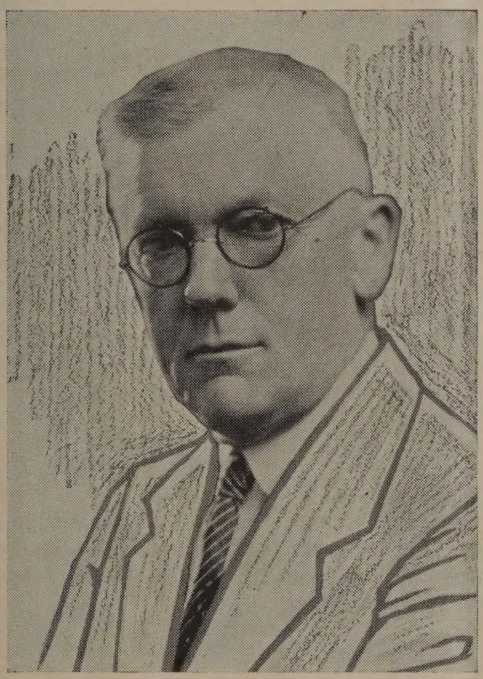
America is the land of hard work and of well rewarded hard work. It is the world's economic paradise. There is serious unemployment today. It is a painful but only a temporary pause in the noisy chorus of a great working nation!

We have not forgotten the unbroken and contented

music in the Lebanon of 1928. Thirteen millions of our people engaged in manufacturing during that year earned 24 billions of dollars. Eleven millions engaged in farming earned 13 billions. Five millions engaged in mercantile pursuits earned 8 billions. A total of 70 billions earned in our busy, happy Lebanon of hard work that year. This was not done by magic! But by rigid hours, exacting programs, ceaseless travel, physical exhaustion, mental anxiety, long preoccupation and the speed and strain known nowhere else in the world except in our American industrial life.

This was the price of our unparalleled prosperity and our fabulous wealth. This is my tribute to Lebanon!

But we know too well that spiritual tragedies follow in the wake of material preoccupations and conquests. The bitterness of our strife for money has left deep wounds in our moral character as a nation. Money has been made but in the process too often moral principles have been obscured, spiritual values have been depreciated, and duties to the higher life sacrificed. Men who are brothers in Christ have found themselves separated by suspicion and hatred in the realm of trade. Only as the Christian spirit dominates the activities and personalities of Lebanon will its anthem of work be glad and sweet and entirely helpful to humanity.



William Chalmers Covert

THE MACHINE AGE IS HERE!

The American Christian home set in this picture of business responsibility and hard work must have attention. As an institution built on the love and mutual cooperation of one man and one woman the Christian home is having a hard time. Amidst the economic pressure and relentless business program of today it is having a hard time to keep its place and character. It is difficult to keep alive and active in our busy people a feeling of moral obligation and spiritual responsibility that alone can save the American home from social disintegration and spiritual disaster.

The machine age is here! The intensity of our industrial life more and more is to develop as organization and concentration of industrial forces proceed. Every major mechanical invention, every chemical discovery, every improvement in methods of transportation or communication adds a new element of speed and pressure to the whole industrial order and sets higher the standards as well as the costs of modern home life. No one wants to turn back the hands of the clock. No one is willing to say that progress is not worth while. Its continued development in the future is a matter of certain expectation that thrills the imagination.

But what about the home life of the modern business man and his moral influence and place of leadership in it as this program intensifies? As we think of men and moral values being jeopardized by our high pressure economic situation, we come back to the clause in Solomon's contract with Hiram. It holds a clew to a solution of the problem. "A month they were in Lebanon and two months at home." The future organization of industry must keep sacred this ratio of time spent in Lebanon and its hard work and time spent in the home and its precious privileges and sacred duties.

THE HOME MUST BE PRESERVED

We must therefore call our Christian men from the exacting duties of Lebanon to their place of special influence and responsibility in the Christian homes of America. They are needed there as never before. Certain things must be done for the preservation of the Christian home life in America and men must do them. If the home is to hold its unique place of intellectual culture and spiritual power in the difficult situations of our economic and social life that are ahead, our busy Christian men have a part to play which they cannot evade. It may not mean less time at Lebanon, but it certainly means more time and thought and cooperative, religious leadership at home.

Material influences born of business pressure can actually spoil the spiritual life of the American home. Against these despiritualizing influences it must be defended and our business men hold the key to this defense. Inadequate and unworthy ideas of marriage threaten to vitiate the sanctity of American home life. They denature its meaning and mock its solemn responsibilities. But a stalwart Christian manhood can protect the purity of old home ideals and preserve the divine significance of its sacred relationships.

In the work of unifying and spiritualizing and protecting the American home life and steadying it amid the counter currents sweeping down upon it, our busy Christian men have a leading responsibility. It must not be avoided.

Preoccupation in the world's work and the economic support of the family must not rob men of the

privileges of moral and spiritual leadership and hearty cooperation with sanctified womanhood in the supreme work of parenthood and home making. Our women too often and too long have borne alone the major burdens of home life. In the readjustment of the economic and social life of tomorrow, men must turn and take a larger and larger share in the spiritually creative and directive influences of the home.

Active religion must be invoked to meet the emergency. Here men must find the time and take leadership. Prayer life must take a fresh hold on the thoughts of parents. Men must feel their priestly responsibility. The Bible must be intelligently and reverently brought back into the home. And men must do it.

Grace must be said at meals, and self-respect, age-long precedent and parental oughtness, make this the man's special duty. Churchgoing as a family custom waits the aggressive leadership of the men. A deeper, sweeter comradeship and a more satisfying type of co-operation in all the God-given program of home life are waiting the rededicated initiative of men. Our Christian men must and will bring to our American home life, amid disloyalties and moral perils that threaten it, a new devotion to God and a personal cooperation in those God-given duties which the home imposes with equal responsibility on men and women.

THE REVIVAL THAT IS NEEDED

A revival of home religion must come. The atmosphere that Robert Burns wove about the humble cotter's hearthstone must be found and adapted to meet the exigencies of American home life. It is in this atmosphere of love, mutuality and devotion that the American home will find its security and under God achieve its highest destiny. And so for America we pray as Burns prayed for Scotland when he said:

> O Scotia: My dear, my native soil,
> For whom my warmest wish to heaven is sent,
> Long may thy hardy sons of rustic toil
> Be blest with health and peace and sweet content;
> And Oh, may heaven their simple lives prevent
> From luxury's contagion, weak and vile;
> Then, however crowns and coronets be rent,
> A virtuous populace may rise the while
> And stand a wall of fire around their much loved isle.

We thank God that so many of our hard pressed men in the world of business are safely anchored in the quiet waters of Christian home life. They are able to say, come what will:

> My home is little but warm enough
> When the skies of sorrow are snowing;
> It holds me safe from the tempest rough
> When the winds of Despair are blowing.
>
> Its rafters come from the Woods of Praise,
> Its walls from the quarry of Prayer,
> And not one echo, on stormy days
> Can trouble my stillness there.
>
> The floor is bare, but the joists are strong
> With Faith from the heavenly hill;
> My lamp is Love and the whole year through
> It burns unquenchable still.

Why Does Not God Stop the War?

By G. Ray Jordan

It is not the will of your Father in heaven that one of these little ones should perish. Matthew 18:14. Let us make man in our image. Genesis 1:26.

"IT is not the will of your Father in heaven that one of these little ones should perish," declared Jesus. The statement fairly startles us today.

Thousands who are too young to understand what is happening are being evacuated from the larger capitals of the world, in order that their lives may be spared. Little children are being torn from their mothers; others are being brutally slain. Man's inhumanity to man staggers our thinking. Yet here is Jesus' clear-cut assertion: "It is not the will of your Father in heaven that one of these little ones should perish."

The assertion is not easily accepted by thousands of troubled hearts and minds today. There are too many tragedies! There are enough things occurring in the world to cast the deepest shadow of doubt in the minds and hearts of people who are deeply concerned about the welfare of mankind.

Is it possible for us to accept Jesus' statement? If he is right, why does not God stop all the brutality that is wrecking the world? If it is not the will of God that babies should be torn from their mothers, and thousands have their bodies blown to pieces; if it is not the will of God that people should suffer unbearable pain, and bleed, and die, then why does not he do something about it all?

Any religion that is characterized by intelligence must offer an answer. Certainly Jesus never did dodge the interrogations of the people who wanted to know. He frankly dealt with them.

GOD MADE MAN IN HIS OWN IMAGE

Why does not God stop the war? While there are many facts we must face, here is the first one of fundamental importance: God made man in his own image. He could have made us animals; but he didn't. He could have made us puppets; but he didn't. He could have made us bits of mechanism; but he didn't.

Whatever other explanation as to why God did this, the first glorious answer is that God wanted to give men the chance of being Godlike. He wanted personalities instead of puppets, and personality always involves both self-consciousness and self-will. Persons must be able to choose for themselves. God wanted man to be somebody! He wanted him to be able to discriminate between the low and the high, between the evil and the good. In order that man could choose the best, and climb to something nobler and better under the guiding power of God, man was made in the image of the divine.

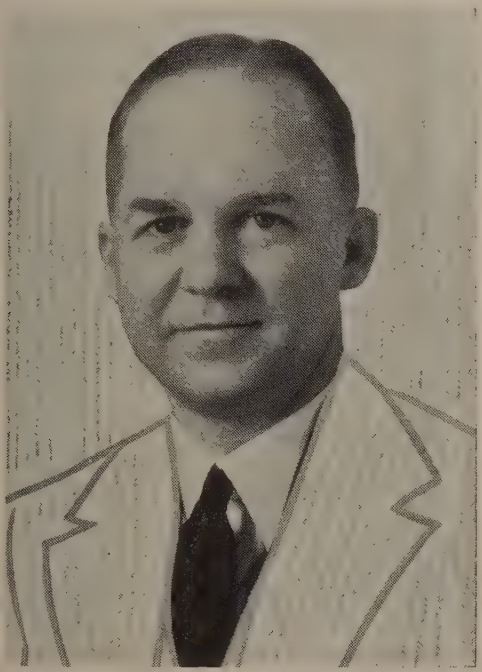
To be sure, God ran a terrific risk when he took that chance. As our evangelistic-minded forefathers used to say, he made it possible for a man to say "No" to the

divine. God took that risk. And as these rugged forefathers of ours asserted, we can refuse to carry out the divine purpose and plan. We can refuse to become what God wanted us to be.

There is another fact we must consider. We do not live alone or die alone. No matter how eagerly we may choose the right, we cannot get away from the world of which we are a part, and which is being molded through the increasing years by the decisions and deeds of all mankind.

God made Hitler; he made Stalin; he made Mussolini. He made every man who is making decisions in the world today.

All men have the prerogative to say "No" to God. But because ours is a social order, all of us feel the



G. Ray Jordan

impact of every great influence as the result of decisions. The only way anyone could possibly escape would be to go off by himself and live in a Robinson Crusoe world.

OURS IS A MORAL ORDER

Here is another momentous truth. There is still a moral order in our universe. That is what St. Paul had in mind when he said, "Whatsoever a man soweth, that shall he also reap." If the social order sows hate, it is going to reap hate. If it sows malice, it is going to reap malice. If it sows injustice, it is going to reap injustice.

The war could have been stopped long before it started. It is quite disturbing to remember that the military leaders declared an "armistice." They did not make peace. All too many national leaders sowed the seed of hate, malice and ill will in the hearts and minds of millions of people who could not forget. "Whatsoever a man soweth that shall he also reap." Too many have sowed malice, hate and ill will.

Why does not God stop the war? Because God made man with the possibility of becoming a glorious son of God, but he also necessarily gave him the chance to choose to become a devil. God gave us a glorious opportunity to bring about what Jesus called the Kingdom of Heaven. He tells us in his prayer, which is the very heart of devotional Christianity, that we are to pray, "Thy Kingdom come."

But we can refuse to let the Kingdom come. We can refuse to have anything to do with the purpose and will of God, the plans and objectives of the Eternal; and when we do, we pay the penalty.

SUPPOSE GOD DID STOP THE WAR

Why does not God stop the war? Well, literally he could! But we must remember that if he did, it would be necessary for him to change all his original plans about which the first chapter in the first book of the Bible speaks so eloquently: "Let us make man in our image." God would have to say: "I take away your will. I refuse to let you have a will." He would have to make puppets out of men. He would have to say: "No longer have you any right to make a decision. I will attend to that." God could stop the war immediately, but he could not without taking away the prerogative of men to decide things for themselves.

Of course, there are some people who would like for that to be done, but with the idea in their minds that, as soon as the war stopped and all this hell was removed, God would give them back their wills. They would like it if God would take away their personal rights only temporarily. After he had returned harmony and peace and brotherhood to the world, they would want him to give them back their wills. But what good would that do? Man would go back to the same hell unless evil desire had been removed from his soul.

There is only one way to change the world: it is to change the hearts of men. There is only one way to insure permanent peace for our world. That is to bring good will to the minds and hearts of men and women around the world. When there is heaven in human hearts they will assuredly and inevitably bring heaven into the world in which they live.

JESUS CHOSE THE HARD WAY

Consider again the life of Jesus. When certain ones were gathered around him in his last hours, they asked him if he could not escape that suffering. He replied: I could if I would call twelve legions of angels. But Jesus refused to do that. He refused to follow any other way except the course of divine love. He went to Golgotha. Certain disciples once wished that he would call down fire from heaven and burn up a village that failed to welcome him, but Jesus did not adopt that tcehnique. He would not compel people to do right!

There is only one really persuasive power in the world and that is the power of love. God is not going to change his plan and use a less effective force.

Why does not God stop the war? It would be more

practical for some of us as parents to ask why we do not make better men out of our sons, better women out of our daughters? All of us well know the answer. They have wills of their own. Why do some of your children make a mess of life? Why do they walk ruthlessly through your souls, drinking themselves to death? We know the answer! No matter if you were the occasion of their coming into the world, they came with a will of their own, a will quite early demonstrated in their babyhood. That will makes it possible for them to go directly athwart your purpose. When we cannot even keep our own children from making regrettable choices, it is quite superficial to ask why God does not stop the war.

You cannot love a machine and a machine cannot love you. God wanted people with souls and loving hearts and throbbing personalities. God wants people to walk with him, and understand him, and live with the richest, finest and best.

We cannot force love. We can enforce rigid rules in the home. But we cannot compel our children to love us.

God ran a great risk, and he paid a great price for what he wanted. It is not his will that children should perish, either by drinking themselves to death or by killing each other.

CHRIST'S CHALLENGE TO US

What is the way out for us? It is the direction Jesus gives us. Jesus was not a wild dreamer, but the wisest philosopher who has ever lived. He was the most ardent lover and the most lovable personality the world has ever seen. His very divinity is portrayed in the way he chose for himself and for us!

During the last world war, an English soldier was trying to nurse back to life a German, with whom he found himself in a shell hole. When the German soldier was finally able to speak, he said: "Strange, isn't it? If we had met out there, you would have tried to kill me for the sake of the Motherland, and I would have tried to kill you for the sake of the Fatherland, and here you are trying to save me for the sake of the Brotherland."

That is what Jesus wanted! It is the only power that will make the world a brotherhood.

God is still saying it is not his will that one of the least of these should suffer. He would stop the war today. He will stop it as soon as he gets enough people who know that love is better than hate, and that the only ultimate method worthy of the name of Christ is that which Jesus used himself when he dared to go to a cross, when he could have saved his own life. The Christ spirit in men and women and boys and girls will alone make a Christian world. In that world there will be no war!

I DO not believe that there is any happiness in the world, any real happiness, that does not find its root in a loving, simple trust in God as our Father and our Friend; One who is so strong that no need of our life can ever be greater than his capacity to help.

ROBERT E. SPEER.

Should We Have an Ambassador at the Vatican?

BY HAROLD A. BOSLEY

IT is with a heavy heart that I speak on this subject this morning. Yet religious conviction, coupled with recent developments, has finally forced me to act as reporter and interpreter of a matter which, when understood in the light of its development and meaning, cannot but be of grave concern to us all. Until three months ago I had dared to hope that the main outlines of religious toleration in America were understood, appreciated and respected by all religious groups and political strategists. I knew, of course, that there was a great deal of prejudice in America. I lived through, as most of us did, the last upsurge of the Ku Klux Klan and its counterparts in the Roman Catholic faith. I knew very well that there were powerful forces at work in America which were ready to get behind and give strength to religious bigotry. But I cherished the hope that wise statesmanship on the part of church leaders would enable us to keep these outbreaks of bigotry within limits.

Nor was I living in a fool's paradise. There was some concrete evidence that we were living in a new era in religious relationships in America. The National Conference of Christians and Jews set up thousands of round tables in churches, schools and communities of this country. American audiences, accustomed for years to outright or poorly disguised conflicts, rubbed their eyes in amazement. Jew, Protestant and Catholic sat down at a common table and discussed points of agreement and disagreement between their respective faiths. It was called "The American Way." It was hailed as the alternative to forms of antagonism which had been characteristic of religious association in bygone days.

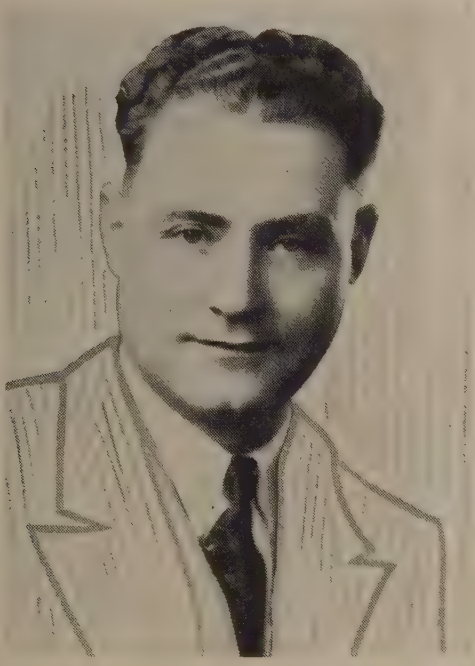
A NOTABLE SERVICE

The National Conference has done and is doing an incalculable amount of good. It continues to impress those who are acquainted with it as the American way, as giving us the real alternative to the way in which we have been living in the past. We must not assume that the round tables have smoothed out religious differences. The fundamental cleavages are as deep as when the round tables began. But through the conference we were and are coming to appreciate and dwell in harmony with our differences.

But within the last three months the apple of discord has been tossed into our growing harmony. I refer to President Roosevelt's action in appointing Mr. Myron Taylor as his "personal representative with the rank of ambassador" to His Holiness Pope Pius XII. Though the daily press has, for reasons of its own, thrown a blanket of silence over this matter the simple fact is that it has brought repercussions from one

end of the country to another. And I want to report to you the developments of the last three months.

It is difficult to do this without encouraging some false impressions as to what I am trying to do. Here are three things I am not trying to do. I am not challenging the integrity of Mr. Myron Taylor, nor am I doubting his fitness to act as ambassador of this country. (He might, I think, with profit be our ambassador to Canada.) Nor am I engaging in the all too typical Protestant form of Catholic baiting. But I must and will raise searching questions as to why Catholics are doing what they are doing in this matter. Above all, I am not trying to make political capital.



HAROLD A. BOSLEY

I am not using this matter for evening up political scores by means of a religious appeal. I am not interested in political logrolling. Whatever I shall say about the President's policy and judgment springs from my own concern for further cooperation between religious groups in America.

But these are the two things I do want to do. I want to outline the troubled developments of the last three months. And I want to issue a call to all of us to clarify our viewpoints on the Taylor appointment. I shall make the outline of events as brief as clearness and accuracy will permit.

THREE CHRISTMAS MESSAGES

On December 23 Dr. George Buttrick, president of the Federal Council of Churches of Christ in America, and Dr. Cyrus Adler, president of the Rabbinical Association of America, and Pope Pius received what were assumed to be identical letters from the White House. In keeping with the Christmas season, the letter stressed unity between religion and peace on earth. It urged cooperation between religious and political forces in efforts to secure peace. It invited its recipients to confer with the President from time to time to this end. Naturally, and with proper courtesy, Dr. Buttrick and Dr. Adler replied to this letter. They thanked the President for his cordial message and assured him of their wholehearted support for his purpose. The communication from the pope also was cordial and proper, but acknowledged a matter which was not mentioned in the letters to Dr. Buttrick and Dr. Adler.

All three letters were released to the press on December 26, under a headline which announced that Mr. Myron Taylor had been appointed as Mr. Roosevelt's "personal representative with the rank of ambassador" to the pope! This was *news,* in every sense of the word. This was news not only to the American people but also to Dr. Buttrick and Dr. Adler who knew nothing of it, yet whose letters were released to the press in such a way as to give the impression that they knew of and favored this appointment. It is now possible to say with certainty that neither of these men knew of the impending appointment when they wrote to Mr. Roosevelt. It is also certain that had they known they would have asked for definite assurances as to the character and duration of the appointment before giving an answer. And it is reasonably sure that they would have consulted their constituents before approving so radical a departure from the American policy of the separation of church and state.

A STORM BREAKS

But none of these considerations bothered the casual newspaper reader on December 26. Christmas was upon him, peace was the theme of the season, peace efforts were being made in Europe and he agreed with the President that "the people of this nation know that only by friendly association between the seekers of light and the seekers of peace everywhere can the forces of evil be overcome." Yet the discerning eye of Catholic and non-Catholic leaders pierced deeper. The Catholic leaders hailed the appointment with understandable joy. Yet there was something suspiciously overdone in their fulsome praise of the fellowship which they sustained with those not of their faith. It looked suspiciously like an attempt to forestall a storm they were afraid would be brewing. And the storm wasn't long in breaking. Within one week representatives of the seven million Baptists of America had sent a delegation and representatives to the White House requesting clarification of the Taylor appointment. No public reports were issued as to how the delegates were received. The four million American Lutherans on January 4 roundly scored the appointment as being out of harmony with the American principle of separation of church and state. Dr. Buttrick and his Federal Council immediately asked the President to clarify the exact diplomatic rank of Mr. Taylor. The President turned the matter over to an undersecretary of state, who assured Dr. Buttrick that Mr. Taylor was not a regular ambassador.

There the matter might have rested but for two

developments: one in this country and the other at the Vatican. The development in this country centers around the *Christian Century*. That journal began to pummel the appointment through editorials and articles. Not one issue of this journal from January 3 to date but had something to say about it. It laid rough hands on the President for his duplicity. It castigated the Federal Council—somewhat unjustly—for its passivity. It has openly charged the Catholic hierarchy with playing a political game in order to secure ecclesiastical privileges. The whole of Protestantism has been stung to activity by the running fire of the *Christian Century*.

In Vatican City the legal experts really put the fat in the fire, for they arrived at the opinion that Mr. Taylor was to be received as "the representative of a sovereign state," inasmuch as he came with "the rank of ambassador." While the pope has been careful to refer to Mr. Taylor's mission as a "provisional embassy," the juridical experts have said that the appointment of Mr. Taylor can go on indefinitely as far as the law is concerned. Mr. H. L. Matthews, the *New York Times* correspondent to Vatican City, summed it up in this terse statement: "In any case it is felt (by legal experts) that Taylor's juridical status will not differ from that of other envoys, whatever political interpretation is placed on his mission in the United States." It is noteworthy that when Mr. Taylor arrived the Vatican official paper devoted one page to describing the splendid relationship now existing between the Roman Catholic Church and the government of the United States—not between Mr. Roosevelt and the pope. And the editorial closes with the suggestion that the relations could and should be further improved. "Improvement," from the Catholic point of view, means that the Roman Church shall have *political* authority.

UNANSWERED LETTERS

All of this was too obvious and too much. The Federal Council asked the President publicly to deny the Vatican's interpretation of the Taylor mission. That letter lay unanswered on President Roosevelt's desk for weeks, and when an answer finally came it was couched in what the *Christian Century* called "weasel words," which merely declared that "Mr. Taylor was sent to Rome to assist parallel endeavors for peace." News from all parts of the country has indicated that an aroused non-Catholic religious movement will get a hearing. The Methodist preachers of Baltimore and vicinity drew up and adopted almost unanimously a strong resolution of protestation against this appointment and asked Mr. Roosevelt either to withdraw Mr. Taylor or to secure from the Senate of the United States Congress approval of his appointment as ambassador to Vatican City. The Catholic leaders of America were and are alarmed at the scope and intensity of the agitation. Archbishop Schrembs of Cleveland is reported to have "disclaimed any violation of the principle of separation of church and state and put the Taylor appointment on the same level as presidential conferences with Protestant and Jewish leaders." But Protestant and Jewish leaders have not received any ranking ambassadors or "provisional embassies" from the White House.

A CATHOLIC PRELATE'S VIEW

Archbishop Spellman of New York endeavored to quiet the storm but only aggravated it. He began by insinuating that all who opposed the Taylor appointment were bigots who would rather have men slay each other than have an Episcopalian, like Mr. Taylor, and a Catholic cooperate for peace. He concluded by wondering why we should make such a fuss about having an ambassador to the pope since we have one to the King of England who is head of the Anglican Church and to the Emperor of Japan who to his subjects is the Son of Heaven. All of which adds up to this: that in the mind of Archbishop Spellman the Taylor appointment is something more than an Episcopalian and a Catholic sitting down to talk about peace. It is the establishment of relationships between Vatican City and the American government. And Archbishop Spellman closes by saying that "21,000,000 American Catholics approve the appointment." But what about the other 119,000,000 Americans? What do they say about it? What will they say about it when they see in it a flagrant violation of the principle of separation of church and state?

Now let us be clear on several important points. The Taylor appointment is a piece which fits into two jigsaw puzzles. One is the jigsaw puzzle of world peace and the other is the jigsaw puzzle of the struggle of the Roman Catholic Church for diplomatic recognition in America and England. If the Taylor appointment fitted only into the puzzle of world peace not one word would be said against it by thoughtful religionists here or anywhere. But whatever value this appointment would have for peace could have been achieved by established means that would not create the possibility of furthering the ends of Catholic diplomacy. After all, there is and has been an apostolic delegate to Washington, D. C., who can transmit messages from the President to the pope and from the pope to the President. And if there is something that requires special attention, we have already established the precedent of sending a special factfinder like Sumner Welles to Europe. The important thing is that whatever could have been achieved by this mission toward peace could have been accomplished by existing diplomatic machinery.

THE PUZZLE OF CATHOLIC DIPLOMACY

That leaves us with the sober realization that this appointment gets its meaning and gathers its opposition from the simple fact that it is intended as the central piece in the puzzle of Catholic diplomacy. How else can we account for the actions and utterances of American Catholics as well as Catholics in Vatican City? How else can we account for the President's continued equivocation? If it were simply a matter of peace a statement to that effect would have accomplished that end. We have waited patiently for three months. Not one word has come from the President

categorically denying the possibility that this mission is in the interests of furthering the cause of diplomatic recognition of the Vatican.

Two things have aroused Protestantism on this matter. First, the recurrent efforts of political strategists to capitalize on the religious solidarity of the Roman Catholic Church and the disunity of Protestant groups. They have been able to do this with a degree of success at times in the past, but there have been other occasions when they failed. They found out that American Catholic laymen were as much American as they were Catholic. Many such laymen are sick at heart over this whole matter. Those who live and move in the business and professional life of this country know how little they have to gain and how much they have to lose by the friction it is creating. Yet, disunited though we Protestants may be on many matters in religion, we are united on this principle of separation of church and state. Let political strategists take note of that fact!

WHY PROTESTANTS ARE AROUSED

The second reason for an aroused Protestantism is our continual suspicion, borne out by evidence, that the Catholic Church either does not understand or has not been able to persuade us that it respects the principle of the separation of church and state which means so much to religious harmony in this country. We see in the Taylor appointment the nose of the camel coming into the tent of religious life in America. We know that the rest of the camel is as cold as the nose, and we know that the rest of the camel will soon want in. Therefore we are prepared to thrust the nose outside the tent. We want to say once more to any who believe that they are entitled to special privileges, that they cannot get them in America. The privileges afforded one are privileges for all. It cannot and it must not be otherwise in this land we all love.

It is inconceivable that responsible statesmen in government and churches will persist in an action which can end only in aggravation of discord in the religious life of America. We warn political strategists: You cannot purchase, by granting special privileges to some religious group, the support of that group without at the same time and on that same issue alienating the political support of other religious groups. We ask the political strategists: Are you willing to assume responsibility for starting another forest fire of religious antagonism in this country? Are you willing to dynamite the peace of religious understanding and destroy what strength it now has?

We want the political strategists to understand that this is what they are doing. They are not simply angling for the political support of a church of 21,000,000 members. There are 119,000,000 other people who, while they may not be united on many issues, are agreed that the religious heritage of this country is something which must be protected at all cost. Now, for political strategists to move the life of America in that direction calls to mind the line from King Lear, "That way madness lies." Yet that is the way the Taylor appointment is moving the religious and political forces of this country in a direction the end of which will be tragic for all concerned.

And we say to our Catholic friends: There is no place in America for special privileges to any one religious group, whether it has 9,000 members, as has the smallest religious group, or 21,000,000, as you have. We, all of us, as religious groups must stand or fall, grow weaker or stronger, on the strength of our message and mission without asking for special privileges from the government which is over all of us and may favor none of us.

We remind our Catholic friends: Your church has prospered here as it has in no other country on the face of the earth in recent years. You have freedom here, you have wealth here, you have prestige here, you have an opportunity to work out something new in the history of your church: a spirit of religious brotherhood with the other religious groups of this country. All these things are open to you in America. But they will not long be yours if the pressure behind the Taylor appointment is indicative of the deep desires of those who lead the Roman Catholic Church. In their place you will find only the bitterest forms of opposition and conflict.

It is with heavy heart, I repeat, that I come to you with this message on this mission, and report to you the events of the last three months and suggest that they deserve our most serious consideration. We cannot, we dare not, and we will not stand idly by and see any forces, whether political or religious, tamper with and modify the existing American interpretation of the principle of separation of church and state. The hour has struck, through no fault of our own. The issue is with us, and with that issue as our burden we must work our way into the future. God help us.

Confession of Faith

THE FAITH I confess is the faith that the conscious life of the spirit does not terminate with the life of the body; that the physical organism is the shelter or the temple of an immortal life; that death is but the departure of the immaterial intelligence from its material habitation; that when the body returns to dust, as it was, the spirit returns unto God.

My deepest reason for believing in the everlasting life is my belief in the everlasting love. I am sure that the universe is reasonable. All science rests on that assumption. I am equally sure that it would not be reasonable, if it were not grounded in love. And love is the heart of the universe. Because I believe in a God of love, I believe in a future in which life can come to completion, and in which the millions to whom life in this world has been but a melancholy failure may come to their own.

I believe in the continuance of conscious life after death. I believe that this conscious soul will have after death *a form of appearing*—that it will be personalized, individualized, in such a form of life. I believe that this form of appearing will be the *human form divine* in its ideal perfection.

WASHINGTON GLADDEN.

The Hidden Years

By Charles M. Crowe

He advanced . . . in favor with God and man. Luke 2:52.

"WHENEVER you hear of a man doing a great thing," said Dr. Catherine Miles of Stanford University, "you may be sure that behind it somewhere is a great background. It may be a mother's training, a father's example, a teacher's influence, or an intense experience of his own—but it has to be there or else the great achievement does not come, no matter how favorable the opportunity."

Out of the mysterious and hidden years of Jesus' boyhood came the most beautiful character in history. It is provocative therefore, and worth while, to consider, if only in imagination, some of the influences of the mother of Jesus on his personality and character. Blessed among men is he who has such influences in the hidden years of life as to produce a character of which it might be said that it "increased in wisdom and stature and in favor with God and man."

I

The mother of Jesus doubtless contributed to his genuineness. Jesus was good all the way through. From the temptation to the trial there is no hint of treachery or duplicity. His purposes, ideals and personality all were crystal clear. He neither fawned upon the rich nor condescended to the poor. He was sympathetic with the powerful and brotherly to the weak. He had nothing to hide and surrendered to no selfish motives. In a word, he was real, sincere, genuine!

Surely his mother had a hand in this. Mothers usually do have a hand in the making of men of integrity. John Finley testified thus as to the character of Grover Cleveland: "In sheer strength of character, in clear discernment of right and wrong, in moral fiber, in upright doing and in downright courage, Mr. Cleveland is second to none. He held righteousness the one law of the world." And Mr. Cleveland himself revealed the secret of that character when, upon being elected to be governor of New York state, he wrote to his brother William: "Do you know that if Mother were alive I would feel much safer? I have always thought her prayers had much to do with my success."

Such people are the greatest assets of any community and civilization. The reason there are not more of them is that there are not more genuine mothers. Youthful minds are quick to detect sham and pretense. And such discoveries on the part of children undermine character swiftly and surely. It is futile for mothers to command the respect of their children on the basis of mere parenthood alone. They must deserve it. Motherhood worthy of the name is an achievement, earned by years of patient sacrifice and sincere example. The physical act of bearing a child does not automatically transform a careless wife into a sainted mother. The way for mothers to have genuine children is for them to be genuine themselves.

Thank God for genuine mothers! We need more of them because we sorely need more genuine men in a generation that is rapidly putting a premium on polite lies, camouflaged purposes, false fronts, mixed motives and ambiguous ideals. Mother's Day is a good time to pray for that discernment that enables us still to recognize that the finest object in all creation is a mother who is genuine. We salute the real mothers of the world on this day of remembrance.

II

The mother of Jesus likewise doubtless contributed to his gentleness. Even in the midst of the most trying circumstances, faced with the misunderstandings, indifference and disloyalty of the people, Jesus remained sympathetic and tender-hearted. He was never hard or harsh or callous. And when his dream collapsed and they crucified him he refused to become embittered and insisted on praying for the forgiveness of his enemies. Surely his mother had something to do with this. For if men are kind-hearted and gentle of spirit it is usually due to the influence of mothers who revealed those qualities during the hidden years of their early lives. Thank God for mothers who have a way with them like that! It is such mothers who give sweetness to life and make it livable.

Mothers of today have a peculiarly indispensable mission just here. The blase, ultrasophisticated, cocktail drinking, cigarette smoking mother of today forgets the necessity of this particular contribution to the weal of the race. Something may be wrong with the motherhood of America when the age of the majority of criminals is around eighteen. Something may be wrong with the motherhood of England when, as J. M. Barrie discovered, seventy-five per cent of the children there prefer stories of war and criminals to any other kind. Something may be wrong with the mothers of Italy and Germany when they surrender the children of their homes to the state to be regimented at an early age into fighting machines to forward the ambitions of dictators. The age of fang and claw is not yet over, but the tragic part of the situation is that it will never be over unless the children of the world are taught increasingly instead of decreasingly the arts of peace and gentleness and love. The heart of the race needs to be kept alive and only the mothers of men may make this possible.

So it is that Mother's Day should not only be a time of sweet sentiment. It should be a time of protest on the part of mothers everywhere against all sinister forces that strike at love and life, and a time of dedication for them to the sublime and significant ideal of making tenderness and kindness a part of the universal equipment of mankind.

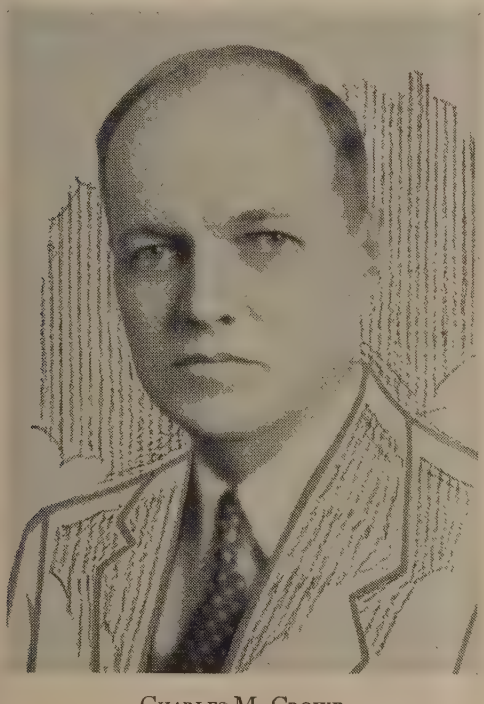
III

Again, it is altogether likely that the mother of Jesus contributed to his personality and character a sense of independence and self-reliance. Mary was never in the spotlight. She respected and encouraged his ideals and did not endeavor to tie him to her apron strings. She mothered him without smothering him. Her chief joy

was in his accomplishments and in him and his work she found the consummation of her ambitions.

The result was that Jesus was no spineless sissy. He cringed before no man. He was possessed of a vast confidence in himself. He realized that he represented great issues and he stood on his own feet as he pressed his Father's business.

Wise mothers always do this. They have more confidence in their children than in themselves. When mothers overdominate a child's life and mind, tragedy usually results. Too much love is as hurtful as not enough and many a neurotic soul can trace its deficiencies direct to an overzealous mother. Self-reliant,



CHARLES M. CROWE

self-dependent men and women usually had mothers who had faith in them, who loved them and let them alone after the first few formative years were past.

It is good, therefore, on Mother's Day to celebrate sensible mothers as well as loving mothers. Blessed is he whose mother, like the mother of Jesus, possessed both virtues.

IV

Finally, it is certain that, during those hidden years, the mother of Jesus led the boy to an understanding of the naturalness of holiness. For Jesus religion was no out-of-the-ordinary experience. It was a natural and normal part of life. And it is altogether likely that this attitude was born in the home under the friendly tutelage of a devout mother. Indeed, he reveals this fact in the stories of the leaven, the lost coin, and others which he was fond of using in later years as illustrative of spiritual truth. The mother of Jesus evidently lost no opportunities to relate the simple experiences of every day to a sympathetic interpretation of God's love and purposes.

This is the only way religion ought to be taught—and learned. It is not in the schools and universities that men learn most about religious truth; it is from their mothers and the home environment. If a foundation is not laid there, in later years nothing is found to build upon. When mothers do not consciously endeavor unconsciously to demonstrate before their children the naturalness of holiness they miss a high privilege and a significant opportunity to help direct the coming of the Kingdom.

Thank God for godly mothers with sense enough to make religion seem an entirely natural and understandable part of life, whose faith is simple and plain and broad enough not to be sidetracked by passing fads and foibles, and who have more confidence in their own unstudied teaching and example than in high-pressure and complicated ecclesiastical programs! Thank God for mothers close enough to God to usher their children into his presence!

The Unemployed Christ

BY O. W. BUSCHGEN

And he did not many mighty works there because of their unbelief. Matthew 13:58

IT had been generally acknowledged that Jesus was a prophet, mighty in work and deed. In their discussions about him the question had often been raised, "Whence hath this man this wisdom and these mighty works?" But now his own people refused to hear him. They asked, "Is not this the carpenter's son?" "All the city besought him that he would depart from their borders." "Many of his disciples went back and walked no more with him." "He did no mighty works."

Whatever Christ might have meant to other people in other places he was helpless and unemployed in this particular situation.

Jesus came into the community prepared to do great work but the community did not employ him. He had a fine record, a splendid reputation; he was abundantly able and efficient but he was useless. Matthew, giving an account of the tragedy of the unemployed Christ, says: "He could do there no mighty work, perform no miracle, work no wonder."

In 1867 Professor J. C. Maxwell of the University of Edinburgh announced the original theory of ether waves but the announcement made no stir in the great world. Maxwell's thesis was filed away in the archives of the university where it remained unemployed while the ether waves surged on with no argosies to ride them. There they were, ready to be employed for great service, able but useless.

A generation later Professor Heinrich Hertz found that the ether would, as Maxwell said, transmit electromagnetic waves and that these waves would, like the

young man on the flying trapeze, "fly through the air with the greatest of ease," but the Hertzian waves went unemployed for any practical purpose. Theoretically they were perfect but practically they were useless.

In 1896 a young man named Marconi flung a message over the ether to a receiver two miles away. It wasn't far, but it was far enough. Then the employed radio vibrations began to go places all over the astonished world.

If in August, 1914, Christ had been employed in Vienna, Berlin, Paris and London there would have been no world war with all of its attendant horror and unspeakable agony. If, in June, 1919, Christ had been

O. W. Buschgen

employed at Versailles there would have been no Hitler. And if in recent months Christ had been employed, there would have been no torpedoed ships, no bombardment of defenseless cities, and no blackout of civilization.

It is unfair to say that civilization, or the church, or Christ have failed at Vienna, at Versailles, in the chancelleries. Better say that they have not been employed.

CHRIST DID NOT FAIL

It is unfair to say that humanity has failed because capital and labor have failed; better say that humanity has not been considered and that it was unemployed. It is unfair to say that Professors Maxwell and Hertz and others have failed; better say that what they discovered was not employed. So also it is unfair and unfortunate to say that Christ failed on that remote morning in Palestine. Say rather that men disliked to be disturbed, say that they "loved darkness rather than light." They preferred the trappings of a tranquil religion rather than the transforming power of a new life.

Twenty centuries have come and gone, and he who said "I, if I be lifted up, will draw all men unto me" is still saying it and waiting to be believed.

On that momentous day when those men asked Christ to depart there were evidences of the vibrations of superior power; there were echoes and reverberations of a dynamic personality working on human hearts. That personality and power were available for society. Paul employed them as did Augustine and Luther and Calvin and Wesley. It matters not so much how they employed them but that they were employed and appropriated, that is all important.

And thus a flash came to those people in Jesus' own town but they did not heed it. They argued about Jesus, they had opinions about him, they asked questions about him, but the simple truth was that they did not employ him.

WHAT THE EMPLOYED CHRIST WOULD HAVE DONE

The employed Christ would have helped them overcome the depression of national isolation.

Their songs had that pathetic minor note which some of their progressive leadership is hoping to overcome with an application of modern psychology. Greece had surpassed them in culture, Rome had overcome them with power. The invaders had taken away their land and had given it to strangers and their national anthems had become national laments. For them the future was dark.

The employed Christ would have helped them overcome the discouragement of religious formalism.

The devil, according to an ancient legend, once advertised his tools for sale at public auction and when the prospective buyers assembled there was one oddly shaped tool which was marked "not for sale." When he was asked for an explanation, the devil answered: "I can spare my other tools but I cannot spare this one; it is the most useful instrument that I have, it is called "discouragement." "When I get this tool into a man's heart the way is open to plant anything there that I desire."

Religious formalism had resulted in discouragement. Nothing is so dead as a thing which is expected to be alive.

In the days of Wesley the religion of the state had degenerated into a lifeless formalism. Religion is expected to be a vital and a moving force, but when it has lost its momentum, it properly belongs to the antiques, the relics of other days. When Christ was employed the mighty work began.

Jesus would have imbued their religion with new life and vigor but he was not employed, so they remained in the valley of dry bones standing on the side lines hissing the procession as it passed by.

The *employed Christ* would have helped them overcome the dwindling limitations of their capability.

These limitations had shrunk into shriveled dimensions. The glory of Abraham, Isaac and Jacob, the courage of Moses, Caleb and Joshua, the power of David, Isaiah and Judas Maccabeus had become traditional. Immortality might have descended upon them with distinction as it did upon Peter, James, John and Paul of Tarsus, but their dimensions were circumscribed by an

ancient glory before the grasshopper had become a burden, and the canker worm a calamity.

"He did not many mighty works there because of their unbelief."

There was no apparent change in their mode of living. They arose in the morning, opened the windows, dusted the furniture, walked to the well, gossiped, prepared the meals, slapped the children, and when the day was done pulled down the shutters and pulled up the covers. There was no mighty work, *but those that received him were never more the same—to them gave he power to become the children of God.*

WHAT OF THE CHURCH?

If Christ is employed he will perform miracles and do many mighty works which cannot be done in the presence of unbelief.

A lethargic church does not employ Christ and no mighty work is done. A lethargic church may have the machinery but there is no one to turn on the power. The world presses on, it crowds in upon us, and finally it overcomes us.

"In the world ye shall have tribulation. Be of good cheer, I have overcome the world."

Blind unbelief is sure to err
And scan his work in vain;
God is his own interpreter
And he will make it plain.

Faith is still the victory that overcomes the world.

Today we are bound by prejudice, race consciousness, ignorance, superstitions, half-baked opinions, and national conceits. There were those who in other days were similarly bound, but who, when they appropriated and employed Christ, were enabled to say: "He loosed the power of cancelled sin, He set the prisoner free."

Is Christ doing a mighty work in your life or have you classified him with the unemployed? Is he on the dole, on relief, as far as you are concerned? Do you give him a few pennies here and there, now and then?

We must choose between a mighty work and unemployment, between streams of living water and the valley of dry bones, between the wisdom of God and the totally inadequate superficiality of the world, between religious formalism and the power of God, between the minor note of lament and the hallelujah chorus of redemption.

"Behold I stand at the door and knock," says Christ, "if any man hear my voice and open the door I will come in to him."

One means of defense against temptation is to make immediate war upon temptation when it shows itself. The Germans have boasted about their Blitzkrieg, or lightning war, with which they demolished Poland, and with which they threaten to demolish England and France. Whatever we may think of that in international affairs, that is the only way to war on temptation. Make it a "Blitzkrieg," a lightning war. "Resist the devil, and he will flee from you." To debate with temptation, to parley with it, to hesitate for a single moment in the thought of the mind and the resolution of the heart, is to give temptation a great advantage in the battle which must follow.

C. E. Macartney.

A Pastoral Prayer

By J. Stanley Durkee

OUR life, our work, and all that we have or do, O God, is dependent upon the giving of Thy Spirit to us that we may accomplish that which is not transitory but abiding. How wonderful are Thy works! The heavens declare Thy glory; the firmament showeth Thy handiwork; everywhere our eyes may look or our thoughts turn, there is the majesty and beauty of Thy work. The star-decked heaven in all its glory and serenity, the sun that shines down to earth calling for life, and the rains that fall making fruitful the earth, giving seed to the sower and bread to the eater; the winds that sing softly down the canyons of the mountains: all are speaking with quiet eloquence of Thy greatness and power.

We thank Thee that man has such an example and such a challenge. How wonderful are his works and accomplishments! He spreads out his habitation like a curtain by the sea, and by the rivers. Where the fords are he has builded his cities and wrought his mighty works, bringing all art to bear that he might beautify and make lovely the places of his habitation.

We thank Thee, O God, for Thy work and for the work of Thy children. Yet how has man destroyed Thy works and his own works! Greedy for gain, he levels the forest—and deserts are here. Then the swollen rivers rush to the lowlands and destroy acres and homes. Hatred and strife and war are engendered for slaughter and for destruction. O God, have pity upon us in our weaknesses. Aid us, we pray Thee, in our decisions for the right and the truth. We would not ask Thee to take from us our responsibilities or do our work in our stead, but we do pray this morning for clearer, cleaner vision, for conscientiousness of heart and purpose that, seeing more clearly, we may accomplish our tasks more truly and in those ways that Thou canst approve.

Come to us, we pray Thee, while here we wait and worship. What are our needs? Thou knowest! What are our cares? Thou dost understand! What are the deep yearnings of our souls? Thou canst interpret. Come near to each one present, bringing answer to each problem.

Hear our morning prayer. Answer us not according to the way we speak, but because of our needs and according to the richness of Thy grace in Christ Jesus, our Lord. Amen.

The 'Futility' of Preaching

By George Lawrence Parker

WHETHER our preaching be of one kind or another—theo-centric, Christo-centric, or church-centric—there come days and years when over its doorway only one sign can be hung—"Futility." Only when we learn to read that sign aright and yet defy it are we true artists or capable workers. It may be that we cannot touch the bedrock of reality and everlasting seriousness until we learn to live at peace with that sign hanging over us. It seems likely that in this we are at one with all true artists; likely that whatever of greatness has obtruded itself into our petty world has been born from hearts and minds broken with a sense of the uselessness of it all, yet daring to challenge that "useless" at whatever cost.

• *What 'Futile' Preaching May Imply*

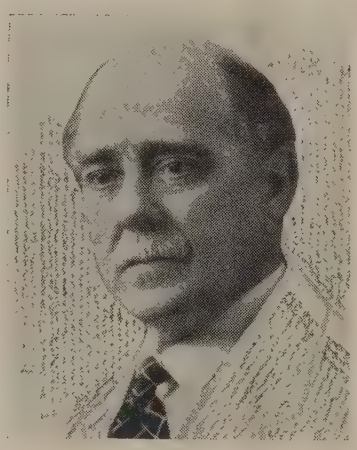
The thought, so put, need not be called pessimism. Nor does the preacher need to remind himself every Sunday that this particular sermon is an utterly useless performance. It probably is helpful and useful to several or many people. But in the long run, in stretches of preaching that cover many years, even then the futility of preaching need not be called a label of pessimism. Instead it can be called the sure sign that the preacher has caught an enlarged vision, has seen the universal horizon of his task, and has learned that no definite measurement can ever be applied to forces that are fundamentally useful and significant. Stevenson went so far as to say that the world would have been little the poorer if Shakespeare had been knocked in the head on some dark night and left dead in Sir Thomas Lucy's deer forest. In other words, Shakespeare's uselessness, when made a point of argument, is as plain as a pipe staff. There are millions of people today for whom the great dramatist is not only useless but nonexistent.

And preaching, like Shakespeare, is nonexistent for millions; is utterly futile if the yardstick is applied. But above, in the spaces which that yardstick cannot reach, the usefulness of all art and of all preaching touched with artistry flames along, and lightens the lower paths of mankind. That flame blots out the sign "Futility" forever.

• *'Children in the Market Place'*

There is a marvelous story of Jesus. "Whereunto shall I liken this generation? They are like children sitting in the market place crying unto their fellows, 'We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept.' For John came neither eating nor drinking; and ye said, 'He hath a devil.' But the Son of Man came eating and drinking; and ye said, 'Behold, a gluttonous man and a winebibber.'"

Was ever the futility of preaching so slashingly put? It wrings our hearts! It cuts to the very depths and satirizes the vanity of man's holiest effort. It is a master stroke; the



George Lawrence Parker

Master's own stroke of lightning into the deeps of his own spirit.

All the tunes had been played that could be played, but without result. The dance music had brought no dancing. The mourning had brought no weeping. The joyous gospel had failed. The gospel of comfort had failed. The bag of tricks was exhausted. Men would neither accept a message of God's sunshine nor a message of his sympathy. Give them a tune of joy and they say, "It is not serious enough." Give them a tune of sympathy and they say, "It is not gladsome enough." Give them a social gospel and they cry out for a gospel of personal salvation. Give them a gospel of personal salvation and they cry out for a social or group gospel. "We have piped and ye dance not; we have mourned and ye weep not."

Futility! Futility! And again, Futility!

But the wise go on with their piping and mourning; and Wisdom is justified of her children. Galileo pays the penalty, but the astronomers win the world at last. Jesus dies in shame but the Cross reigns supreme. Until preachers learn something of this meaning of futility they have not learned the heart of all significance. This kind of futility is the secret of the universe; and the universe will only tell it to those who come near enough to hear.

• *What Kind of Preaching?*

It may be that we are in a day when preaching must entirely recast itself. It may be we are on the verge of some change whose splendor is not yet imagined. Personally I feel that the conversational method of Jesus has had far too little imitation in the whole history of preaching. Maybe real "talk" from the pulpit, straight conversation, is our next step. Men will always like to be talked with and talked to; they seldom like to be preached at. Many other changes can be thought of. None of them need be feared. Nor need too much reliance be placed on any of them. "The foolishness of preaching" may still describe them all.

But if now one looks abroad over the whole field of human communication, there is more preaching than ever before. Statesmen, philosophers, scientists, columnists, editors—all are climbing into the pulpit; all crowding into the homiletic bandwagon. "The instrument *we* were to use," as Macbeth said, is now the chosen instrument of every man with a cause, a text or a cure-all. This is no day to be ashamed of preaching, not even of one's own!

Rather is it a day to convince ourselves of the futility of preaching in order that we may meet, each in our degree, the conviction of its unbreakable significance. Only in the darkness shall we see the light. Only in a tragic sense of uselessness shall we touch the joyous sense of usefulness. No one has yet explained the usefulness of stars, of a nightingale's song, of a handclasp, of a sunset, of a million other things that help to save and heal us.

Preaching is like that! Always will be like that!

• *The Great Adventure Of Preaching*

And today there are so many chances to put truth, like new wine, in new bottles, that of all tasks and adventures preaching is one of the greatest. To stand humbled before that adven-

ture is the humility and joy of all of earth's true artists in whatever field they toil. And though our piping crowds no streets with dancers, and our mourning brings no tears, futility is at last put to shame. The Lord gave the word and great was the company of preachers everywhere; not alone in a pulpit; but truly there as anywhere else.

So the race of preachers goes on; those who prophesy
to the old of the new world's worth;
For each age is an age that is dying,
Or one that is coming to birth.

'Favorite' Sermons of Christian Century Pulpit Readers

Many subscribers, following the lead of Harold W. Ruopp (see last month's issue), have sent in lists of the 10 sermons published during the Pulpit's ten years of existence which they liked best. Here are a few of the lists:

Howard W. King, Philadelphia, Pa.

"The Humility of God," L. D. Weatherhead (Nov. 1936)
"The Cross in the New World," J. D. Morrison (Nov. 1935)
"The Exaltation of Christ," F. W. Norwood (Dec. 1936)
"That One Face," L. H. Hough (July 1938)
"Facing the New Year," H. H. Crane (Dec. 1938)
"Poise in a World of Panic," J. D. Morrison (Feb. 1939)
"The Modern World's Rediscovery of Sin," H. E. Fosdick (March 1939)
"The Forgiveness of Sins," H. T. Kerr (March 1940)
"Deepening Our Faith in God's Love and Care," J. G. Gilkey (March 1940)
"Keeping Spiritually Fit," H. S. Tigner (April 1940)

Frederick T. Roberts, Chester, Ill.

"The Weather of the Soul," M. H. Lichliter (Aug. 1930)
"Importance of the Ordinary Man," H. E. Fosdick (Feb. 1930)
"Dangerous Pentecost," H. E. Luccock (May 1930)
"Living a Thousand Lives," H. E. Luccock (June 1935)
"The Theologian Interviews Jesus," Richard Roberts (Jan. 1930)
"Doing Something About It," H. M. Edmonds (Aug. 1936)
"Cross-Crowned Calvary," J. M. Versteeg (March 1932)
"Memorial Day Sermon," R. F. Jenney (May 1933)
"The American Dream," F. M. Isserman (May 1935)
"Yea," R. M. Davis (Feb. 1940)

William B. Matthews, Detroit, Mich.

"Can We Follow Jesus Today?" R. M. Davis (July 1931)
"The Glory of the Defeated," J. R. Sizoo (Feb. 1933)
"Going Through With God," W. P. Merrill (Feb. 1933)
"Enduring Hardship," H. C. Phillips (Jan. 1934)
"What To Do When Life Tumbles In," H. T. Kerr (Oct. 1934)
"And Gamaliel Stood Up," S. I. Stuber (July 1936)
"The Stars Fought Against Sisera," C. E. Jefferson (April 1934)
"The Reality of God," J. H. Holmes (Sept. 1936)
"What Is Your God?" E. F. Tittle (March 1937)
"The Citizen and His Civic Responsibility," Andrew Gillies (Oct. 1933)

A. G. Sinclair, Saskatoon, Sask., Can.

"What To Do When Life Tumbles In," H. T. Kerr (Oct. 1934)
"Facing the New Year," H. H. Crane (Dec. 1938)
"One Bundle of Life," W. H. Boddy (Sept. 1938)
"Christ Died for Our Sins," R. G. Lee (Sept. 1935)
"The Unknown Soldier Speaks," J. H. Holmes (May 1932)
"Dawn," B. S. Wright (April 1936)
"A Mother's Petition," D. C. Smith (May 1938)
"Christ Our Salvation," John Snape (Feb. 1934)
"The Inevitableness of Easter," G. C. Stewart (March 1932)
"In Praise of Totalitarianism," B. S. Abernethy (April 1940)

T. R. Courtice, McKeesport, Pa.

"The Stars Fought Against Sisera," C. E. Jefferson (April 1934)
"Facts that Undergird Life," P. Scherer (Nov. 1937)
"When God Stands By," P. Scherer (April 1939)
"Prince and Pioneer of Life," R. W. Sockman (June 1939)
"Rediscovery of Sin," H. E. Fosdick (March 1939)
"Living In Expectation," E. C. Hunter (Oct. 1939)
"The Man Who Was Different," R. Freeman (April 1940)
"The Dweller in the Innermost," W. B. Riley (June 1938)
"Four Anchors," G. C. Stewart (Nov. 1939)
"Living a Thousand Lives," H. E. Luccock (June 1935)

S. Eugene Modlin, Brounsville, Pa.

"The Easter Light," W. P. Lemon (April 1931)
"Poise in Face of Panic," C. W. Petty (March 1930)
"Christ and Pilate," C. R. Erdman (March 1931)
"Prince and Pioneer of Life," R. W. Sockman (June 1937)
"No Room in the Inn," W. P. Keeler (Dec. 1930)
"The Thirst of the Soul," C. E. Wildman (June 1938)
"He Came Too Soon, This Christ," G. B. Oxnam (Dec. 1939)
"The Meaning of Crisis in Human Life," H. E. Fosdick (Jan. 1934)
"The Human Side of Pentecost," A. W. Stalker (June 1930)
"That We Here Highly Resolve," J. F. Newton (Sept. 1938)

Albert L. Slack, Hilliards, Ohio

"The Unbroken Succession," J. R. Sizoo (May 1937)
"A Sense of What Is Vital," G. B. Oxnam (June 1937)
"Life's Unearned Increment," R. S. Miller (Nov. 1937)
"The Cry of Creaturehood," G. A. Buttrick (Jan. 1938)
"The Springs of Surplus Power," H. E. Fosdick (March 1938)
"Tragedies of Silence," R. W. Sockman (March 1938)
"Facing Life with Courage," H. W. Ruopp (Feb. 1939)
"Bridges Into a Better World," C. W. Gilkey (June 1939)
"The Hearing Ear," H. E. Luccock (June 1939)
"He Came Too Soon, This Christ," G. B. Oxnam (Dec. 1939)

Samuel J. Kirk, Riegelsville, Pa.

"The Gospel of Affirmation," F. Norwood (Oct. 1937)
"What Do We Get Out of Religion?" J. M. Versteeg (Oct. 1938)
"The Sign and the Search," F. Norwood (March 1933)
"The Providence of Affinities," J. Moffatt (Dec. 1931)
"The Cross of Circumstance," R. C. Burns (March 1936)
"The Peril of Privilege," H. E. Fosdick (June 1937)
"Benediction," Rufus Jones (Nov. 1929)
"That Was I Worth to God," G. A. Buttrick (Oct. 1935)
"Going Through With God," W. P. Merrill (Jan. 1930)
"The Might of a Minority," E. F. Tittle (Dec. 1934)

• WHO'S WHO in THIS ISSUE •

REV. ALBERT EDWARD DAY *has been* minister of First Methodist Church, Pasadena, Calif., since 1937. Earlier pastorates were at Bellefontaine, Cincinnati, Delaware and Canton, in Ohio; Christ Church, Pittsburgh, 1925-32; Mt. Vernon Place, Baltimore, 1932-37. He has given lecture series at Bangor Seminary, Pacific School of Religion, Grinnell College, Emory University, Yale (Beecher lectures), etc. He has held important posts in the fields of missions, education and social service. Among his books are *Jesus and Human Personality* and *The Faith We Live.*

Since his ordination in 1937 Rev. W. HOWARD LEE has been pastor of the First Presbyterian Church in Yellow Springs, Ohio, where he ministers also to the students of Antioch College. Mr. Lee has his A.B. degree from Hanover Collee and his B.D. from the Presbyterian Theological Seminary of Louisville.

Early in his career Rev. WILLIAM CHALMERS COVERT held pastorates in St. Paul, Minn., and Saginaw, Mich.; he ministered to the 41st Street Church and First Church, Chicago, from 1905 to 1924. Leaving Chicago he became general secretary of the Board of Christian Education of the Presbyterian Church in the U. S. A. and continued in that office until his retirement about two years ago. He has recently been giving courses in Western Theological Seminary, Pittsburgh. Dr. Covert has held many positions of responsibility in his own denomination and in interdenominational and international fields.

*Receiving his education at Trinity Col*lege (now Duke University), Emory University and Yale Divinity School, Rev. G. RAY JORDAN was ordained in the Methodist ministry in 1921. Early pastorates were in Asheville, Greensboro, Charlotte and High Point, in North Carolina. Since 1933 he has led the activities of Centenary Church, Winston-Salem, N. C. Mr. Jordan's churches have made records by their achievements in missions. Several volumes of sermons have come from his pen.

Rev. HAROLD A. BOSLEY has been minister of the Mount Vernon Place Methodist Church in Baltimore for the past two years. He went to Baltimore from the Iowa State Teachers College where for five years he was director of religious activities and teacher of philosophy and religion. He graduated from the Nebraska Wesleyan University and has his B.D. and Ph.D. from the University of Chicago. His recent book, *The Quest for Religious Certainty,* is recognized as a solid contribution to modern religious thinking.

Rev. CHARLES M. CROWE *was gradu*ated from Southern Methodist University and Union Theological Seminary, and held pastorates in Ft. Worth and Waco, Texas, and Shreveport, La., before coming to his present pastorate, Centenary Methodist Church of St. Louis, Mo., two years ago. He is the founder and director of the St. Louis Sunday Evening Club.

Rev. O. W. BUSCHGEN *has ministered* at Westminster Presbyterian Church, Elizabeth, N. J. for the past two years, following a four-year pastorate at Memorial Presbyterian Church in Wenonah, N. J. Mr. Buschgen received his education at Southwestern University and in Germany, where he spent two years. Early in his career he ministered at the Northeast Presbyterian Church, Kansas City, Mo.

Rev. J. STANLEY DURKEE *is minister of* Plymouth Congregational Church, Brooklyn, N. Y.

Rev. GEORGE LAWRENCE PARKER *is min*ister of the Unitarian Church, Keene, N. H.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

PETER H. MONSMA, First Presbyterian, Lansing, Mich. "Facing the Future." (Baccalaureate sermon) Psalm 116:10—"I believed, therefore have I spoken."

JOSEPH FORT NEWTON, Church of St. Luke and Epiphany, Philadelphia. "Had I Been One of Those." Luke 2:15—"Let us now go even unto Bethlehem."

D. W. CHARLTON, Eastport Baptist, Annapolis, Md. "From Rumor to Reality." Job 5:27—"This is the truth . . . this we have heard: now lay it to heart."

HENRY E. KOLBE, Methodist, Chatham, Va. "First Principles in Religion." Heb. 11:6—"He that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him."

ERNESTO G. MERLANTI, Italian Presbyterian, Glendale, Ohio. "Guardians of the Faith." II Timothy 1:14—"That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us."

HERBERT E. HAWKES, dean of Columbia College, Columbia University. "Obedience to the Unenforcibles." II Cor. 3:6—"The letter killeth, but the spirit giveth life." (At Chicago Sunday Evening Club)

S. A. GUTKNECHT, Emanuel Evangelical, Baraboo, Wis. "Religion in the Possessive Case." I John 1:1, 3a—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. . . . That which we have seen and heard declare we unto you."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

The Editor's Page

The Event of the Month

BY the invasion of Norway, the war has been extended to a new and entirely different front from that of the Maginot-Siegfried lines. Open fighting has already begun between the two invaders, with Norway aiding the Allies. News from the battle scenes is scant and contradictory—London denying what Germany claims, and vice versa. The British claim they landed an army in Norway without the loss of a man; the Germans report that they destroyed British transports with heavy loss of life. London claims that the British are in possession of Narvik, but German dispatches say that the Nazis are still holding the fort. Unquestionably, two battles are at the moment in progress—one north of Trondheim, at Steinkjer where the Germans claim to have forced the British back, and one north of Oslo at Hamar where they claim to have cut off the Allied army from its supply base. All these reports in terms of results must be taken with reserve until further developments allow a fuller account of this first phase of the fighting. Meantime there can be no doubt that both belligerents have practical command of that part of the sea which is necessary for the landing of reinforcements to their respective initial detachments. The theory is now being advanced that the real German strategy is to divert Allied attention and both military and naval strength to the North, in preparation for a blow elsewhere. This blow may be delivered in the Balkans, or directly at the Western front. It seems more probable that the stake of both belligrents in the outcome of the Norwegian invasion is so great that the diversion will be equal on both sides, thus not changing the stalemate on the Western front.

New War Front

The Book of the Month

THE AMAZING STORY OF REPEAL. *By Fletcher Dobyns. Willett, Clark & Co. $3.00.*

YES, the author means the repeal of the Eighteenth Amendment. And the story which he tells is so amazing that you would not believe it if it were told as a bare story. But buttressed as it is by documentary evidence and sworn testimony, you cannot help believing it, as I cannot. It is the story of the banding together of a group of men and interests with great money at their command who set out deliberately to poison the mind of the American electorate with respect to the prohibition law, and by this means to secure its repeal. They accomplished their purpose in a collapse of the national prohibition structure which was so complete that it left temperance people speechless and brought back the liquor traffic, not to the merely tolerated status in which prohibition found it, but to a status of freedom and social respectability which it had not known for more than a hundred years. During the campaign for repeal, we had hints of the inwardness of its motivation and of the devices that were being used to accomplish it. These hints seemed incredible at the time, and most people set them down as only part of the counter-propaganda of the drys. But Fletcher Dobyns, a lawyer and former special assistant attorney general of the United States, long time student of propaganda, not an ardent dry but a kind of "fellow traveler," set out to discover the means used to destroy prohibition. What he found amazed him so that he wrote this book. It will amaze everyone who reads it. I predict that this documented story, so grippingly told, together with the constructive criticisms of the law itself and the weaknesses in the manner of its support will open the way to a fresh attack on the liquor evil which God knows is long overdue.

A Thought for the Month

I SUPPOSE that every minister is conscious of a certain tension between his desire to be original and his commission to proclaim an "old, old story." Some yield to one, some to the other influence. Each has its danger. Consider those ministers who *over*-capitalize their originality. Their characteristic message reflects a radical departure from the things "commonly believed among us." One listens in vain for the great notes of historical Christianity. The emphasis falls upon certain features—doctrinal, liturgical, social or psychological—which make this church "different" from all other churches. A state of consciousness is thus built up in the membership which gives centrality to the minister's distinctive beliefs. The major catholicities of the Christian faith are shunted off to a marginal position where they are left inarticulate. We all feel that something is wrong here. The fine balance between originality and the sense of solidarity with the whole body of Christ has not been maintained. With the departure of the potent personality of its minister, the church awakes to find itself in a predicament. Either it must secure a pastoral successor whose qualities of mind and gifts of personality are such that he can continue to capitalize the particular "differences" that have been established by the departing minister (usually a hopeless quest), or it must be content with one who holds more closely to the "old, old story" of the Christian gospel. The latter requires a sharp psychological transition which may entail both spiritual and congregational losses. Originality in preaching is a gift of God: it saves the church from the dullness of copybook conformity. But every brilliant preacher should make sure that the *dominant* theme of his ministry is not the truth which he has originally *conceived* but the mighty theme which he has himself *received,* and which another coming after can take up and carry on.

Originality Versus the Old, Old Story

Charles Clayton Morrison

Why did Prohibition Collapse?

NOT because it didn't work.
NOT because the people didn't want it.
NOT because it increased drinking.
NOT because it fostered crime and political corruption.

BUT,

says FLETCHER DOBYNS
in his new book

The Amazing Story of Repeal

An Exposé of the Power of Propaganda

because a small group of powerful financiers, hoping to do away with their personal and corporate taxes by the repeal of Prohibition and the taxing of beer and hard liquors, organized and conducted a nation-wide propaganda movement, resorting to every method of deception, coercion and distortion that professional propagandists could devise and unlimited money could buy. He cites *names, dates, places.* He tells a story of colossal greed which deliberately flouted the will of the people, corrupted every area of American life, took the underworld as its ally and thrust slimy fingers into the highest places in the land.

And behind every word of this amazing story stands an immovable rampart of fact and sworn testimony!

FLETCHER DOBYNS is a nationally known Chicago lawyer who has held several important offices in Illinois and was for a time Special Assistant Attorney General of the United States. He is the author of a number of books, among them *Cases on Criminal Law and Procedure* and *The Underworld of American Politics.*
His book, laying bare as it does the monstrous crime of the killing of Prohibition, is destined to be the Bible of the new movement against the liquor traffic.

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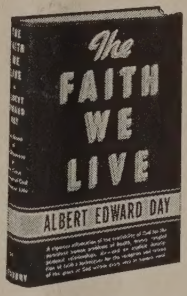

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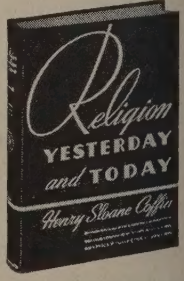

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